

# أحكام تجويد القرآن

الجزء الأول

المقدمة بقلم الشيخ د. أيمن رشدي سويد

الأستاذة كريمة كارول سربنسكي

## Tajweed rules of the Qur'an Part One

By Kareema Carol Czerepinski

Introduction written by his eminence:

Ash-Sheikh Dr. Ayman Rushdi Swayd

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## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praises to Allah, the Lord of the worlds, and peace and salutations to our leader, the Prophet Mohammad, and to his family and companions, and those who follow them in benevolence until the Day of Ressurrection. And further:

Undoubtedly, recitation of the Glorious Qur'an is one of the best ways a Muslim can get closer to his Lord, the Exalted and Honored, and since this book was revealed in a clear Arabic tongue, it is necessary that its recitation agrees with the manner transmitted from the Messenger of Allah, صلى الله عليه وسلم, from the aspect of the articulation points of the letters and the inherent and transient characteristics of the letters.

It is such then, that learning tajweed of the recitation of the Qur'an is a necessary matter, for by it one can distinguish the correct pronunciation from that which is not. It is by Allah's grace upon us that in this era almost every nation has some of its individuals, few or great in number, having entered Islam.. It is then required of us to explain to these brothers and sisters of ours, the essentials of our religion, its facts, and what is required for the individual Muslim concerning the compulsory acts.

Among these requirements is assisting them in the correct recitation of the book of Allah, Exalted and Honored be He, and to define clearly the recitation rules and what encompasses them. This should be done in their native language, in accordance with the Exalted's words:

﴿وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ﴾ [إبراهيم: ٤]

“We sent not an apostle except (to teach) in the language of his (own) people, in order to make (things) clear to them.” Ibrahim 4

This is not an easy matter, for it requires a person to be good at recitation of the Qur'an, knowing its rules, accomplished in both the Arabic language and the language that the rules will be translated into.

It is because of this matter that it is rare that tajweed books have been written in other than Arabic, and when they are present they are either summaries or not precise.

My joy was then immense with the great work that the honorable sister, Al-Ustatha Kareema Carol Czerepinski did when she wrote a book on the first level of tajweed in the English language which is considered to be the international language of this age. She has closed a wide gap in the Islamic library with this work.

Ustaathah Kareema has the capability to write on this subject. She has memorized the complete Qur'an and mastered its recitation in the way of Hafs 'an 'Aasim, by the way of Shatabiyyah, and then by the way of Tayyibat An-Nashr, receiving authentication (permission) in both ways, and now intends to learn the different ways of recitation (al-qira'at), this is while she is of American nationality and upbringing. “This is Allah's bounty, He gives it to whom He desires”.

I ask Allah, the Exalted, to benefit all those who read this book, and that He bless the honored author and assist her in publishing the two other levels: level two and three, and He is the Supporter of that, the Capable.

May He shower blessings on our leader and prophet, Mohammed, and to his family and all of his companions, and all praises to Allah, the Lord of the worlds.

*The servant of the Qur'an,*

Dr. Ayman Rushdi Sawyd, Jeddah

23 Rabee' Al-Awal 1421 corresponding to 25 June, 2000

**Ash-Sheikh Dr. Ayman Rushdi Swayd**, born in 1955, is a Syrian national living in Saudi Arabia for the last twenty years. He received his PhD from the Islamic and Arabic Studies department from Al-Azhar University, Cairo, and also received a PhD from the Arabic Language department of Omm Al-Qura University, Makkah Almokaramah.

His accomplishments in the field of the Qur'an are many; of them is certification in tajweed from the Qira'at Institute of Cairo. He has received authentication and approval (ijazah) of his recitation in the way of Hafs 'an 'Aasim from many different renown Qur'anic scholars, including the honorable Sheikh Muhyee Ad-Deen Al-Kurdi, of Damascus, Sheikh Mohammed Taha Sakkar, of Damascus, and Sheikh Abdulazeez 'Ayoon As-Sood, Hams. He has had his recitation of the 10 greater different recitations approved and authenticated by Ash-Sheikh Abdulazeez 'Ayoon As-Sood, Hams, Ash-Sheikh Ahmed Abdulazeez Az-Zayyaat, Cairo, Ash-Sheikh Ibrahim 'Ali Shahaatah As-Samannoodiyy, Egypt, and Ash-Sheikh 'Aamir As-Sayyid 'Uthmaan, the head of recitation of Egypt.

Ash-Sheikh Ayman Swayd has spent the last twenty years with the Qur'an Memorization Society in Jeddah, teaching Qur'an and its science and producing masters of recitation and granting them approval and authentication, and more than thirty individuals have received this, most of them teach in the universities and schools of Saudi Arabia.

He has edited and published a number of manuscripts in the field of tajweed and recitation.

The honorable sheikh teaches correct recitation of the Qur'an through the program "Kayf Naqra' Al-Qur'an on the Iqra' satellite channel of television.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**الحمد لله** All Praise to Allah who revealed the Qur'an to His servant Prophet Mohammed, صلى الله عليه وسلم, as a light and guidance to those who search for the truth, and contemplate its meaning. All Praise to Allah, who by His Grace and Mercy, taught us the Qur'an, taught us tajweed, and taught us Arabic. I stand humbly before my Creator asking Him to accept this book as a righteous deed solely for Him. I could never have accomplished such a task without Allah; indeed, there is nothing I have done by myself.

﴿ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ ﴾ "And my success is not but through Allah."

This book started out, not as a dream of my own, but as a suggestion from his eminence, Ash-Sheikh Dr. Ayman Rushdi Swayd, may Allah extend his life, increase his good deeds, and make him of the companions of the highest Paradise. He suggested that I write a tajweed book in English, using the computer. I was teaching a class in tajweed for a group of non-Arabs and realized that the need for a complete textbook in English in tajweed was very necessary. My husband, may Allah reward him with Al-Firdaws, bought a computer, and the task began. The book has been in the formative stage for the last three years. It has been used as text for the classes at Dar Al-Huda Qur'an School in Jeddah, and editing has been done every year.

The Qur'an is the word of Allah the Highest, revealed to Prophet Mohammed صلى الله عليه وسلم for guidance of mankind. The whole Qur'an is a miracle from the shortest to the longest surah. To really understand the meaning of the Qur'an, it needs to be studied in Arabic. The reading of Qur'an with proper intonation and pronouncing of letters while observing tajweed rules, and applying the meaning, should be the goal of every Muslim. A student of the Qur'an cannot expect to learn tajweed simply by studying this book. The learning of proper Qur'anic recitation can only be done by listening to a qualified Qur'an teacher recite, then reciting to them and receiving corrections.

This is a guide for studying tajweed. The student is expected to have a basic grasp of Arabic before starting this course. The student should know all the Arabic letters and vowels and be able to read at an elementary level. This book is either for an English speaking student studying the Qur'an in an Arabic environment, but needing explanation of the Arabic terms in English, or a student studying the explanations of tajweed in English, but learning the basic concepts in Arabic so they may integrate into an Arabic class later. The student is encouraged to learn the Arabic terms and definitions throughout the book, since the science of tajweed is an Arabic science.

## About This Book

The main sources for this book were: "هداية القاري إلى تجويد كلام الباري" (Hidayah Al-Qaaree ilaa Tajweed Kalaam Al-Baaree), written by Ash-Sheikh Abdualfataah As-Sayyid 'Ajamee Al-Mursafee; (الشيخ عبد الفتاح السيد عجمي المرصفي), tapes of lectures on tajweed given by his eminence, Ash-Sheikh Dr Ayman Rushdi Swayd (الشيخ د. أيمن رشدي سويد), to the women's section of the Society for Qur'an Memorization of Jeddah; and "نهاية القول المفيد في علم التجويد" (Nihaayat Al-Qawl Al-Mufeed fee 'ilm At-Tajweed) written by the great scholar, Ash-Sheikh Mohammed Makkee Nasr (الشيخ محمد مكي نصر). This book is the first part of a three-part series on tajweed of the Glorious Qur'an. This part (part 1) consists of 9 chapters.

1. The first chapter is an introduction to tajweed, including: manners of the heart and external manners of recitation of the Holy Qur'an; the prostration of tilaawah; how to seek refuge with Allah before beginning recitation, allowed and not allowed ways of joining two surahs together, principles of tajweed; and the mistake (اللحن) and its categories.
2. The second chapter consists of the articulation points of the Arabic letters. This chapter includes pictorial representations of the face, tongue, and teeth, to help the student find the correct point of articulation.
3. The third chapter covers the rules of النون الساكنة (the un-voweled noon rules). The rules include: الإظهار (the clearness), الإدغام (the merging), الإقلاب (the change), and الإخفاء (the hiding)
4. The fourth chapter is that of الميم الساكنة (non-voweled meem) rules: الإخفاء (the hiding), الإدغام (the merging), and الإظهار (the obvious).
5. The fifth chapter is a short summary of the levels of the ghunnah.
6. The sixth chapter deals with the rules for اللام الساكنة (non-voweled lam).
7. The next chapter, the seventh, explains all the different مدود (lengthenings). Included in this chapter is المد الطبيعي وما يلحق به (the natural lengthening and what follows it in vowel counts), the medd caused by hamzah, including: مد البدل (the exchange medd), والمد الجائز المنفصل (the required attached medd), والمد الواجب المتصل (the separate allowed medd). The medd caused by sukoon is explained, and these include المد العارض للسكون (the lengthening with a presented sukoon), مد اللين (the leen medd), والمد اللازم الحرفي (the required lengthening in a word), and finally المد اللازم الكلمي (the required lengthening in a letter). An explanation of مد بسببين (the medd with two causes), and how to determine which one takes precedence is given.



## About This Book

8. Chapter eight is on sound and speech mechanisms and how differently voweled letters are formed (كيفية حدوث الحروف).
9. Chapter nine covers the qalqalah mechanism (آلية القلقة).

Part two will cover, insha' Allah, صفات الحروف (the characteristics of letters), التفخيم (the heaviness and lightness of letters), وأحكامها المتماثلين، المتجانسين، المتقاربين، والمتبايعين (the relationship of letters to each other and their categories such as likeness, closeness, same type, and different types, and their corresponding rules), and أحكام همزة الوصل (the rules for hamzat al-wasl).

Part three will include, by Allah's will, الوقف والابتداء (the stop and start), القطع والسكت (the cut off and the breathless stop), الوقف على أواخر الكلم (the stop on ends of words), المقطوع والموصول (the joined and separated), (هاء في الرسم في هاء التأنيث) (the writing of the female هاء), and الكلمات المخصصة لحفص (words specifically for the recitation of Hafs).

The way of recitation that is covered in this book is حفص عن عاصم من طريق الشاطبية (the recitation of Al-Imaam Hafs as he learned from Al-Imaam 'Aasim, by the way of Al-Imam Ash-Shatabiyy). This way of recitation of the Prophet, صلى الله عليه وسلم, has been attributed to Imam Hafs, not because he invented it, but due to the fact that learning and reciting this way of recitation became famous at his hands. This is an authentic recitation of the Prophet, صلى الله عليه وسلم. Imaam Hafs bin Sulaymaan bin Al-Magheerah Al-Bazaaz, (حفص بن سليمان بن المغيرة البزاز), born in the year 90 and died in the year 180 Al-Hijara, رحمه الله تعالى, recited the complete Qur'an and was taught many different authentic ways of recitation by his sheikh, the Imaam of Kufah, 'Aasim bin Ubay An-Najood. Al-Imaam 'Aasim died in the year 127 Al-Hijara, رحمه الله تعالى. All of these ways were authentically transmitted from the Prophet, صلى الله عليه وسلم. The way of recitation of Hafs as he learned from his sheikh, 'Aasim, that has become widespread among the Muslims throughout the world is that made famous by Al-Imaam Ash-Shatabiyy (الإمام القاسم بن فيره الشاطبي), who died in the year 590 Al-Hijara, رحمه الله تعالى. Al-Imaam Ash-Shatabiyy recorded this way in his famous prose, حِرْزُ الْأَمَانِي وَوَجْهُ التَّهَانِي فِي الْقِرَاءَاتِ السَّبْعِ (Hirz Al-Amaanee wa Wajhu At-Tahaanee fi-l-Qira'at as-sab'a), in which he gathered and wrote down the rules of the seven different qira'at. The rules of recitation of this way (حفص عن عاصم من طريق الشاطبية) are covered in this book. The other authentic ways of Hafs, as learned from his teacher 'Aasim (حفص عن عاصم), are known as طريق الطيبة (tareeq at-tayyibah), and are not covered in this book, but mentioned occasionally.

## Acknowledgments

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Although there are many to thank for assistance in this endeavor, there are those who I need to specially thank. After Allah, the Exalted, of course, I have special gratitude to Ash-Sheikh Dr. Ayman Swayd and Dr. Ashraf Mohammed Fuad Tal'at, who went over the text of the book and helped greatly in the Arabic, English, and technical areas. My heartfelt thanks go to my beloved teacher, Ash-Sheikhah Rehab Shaqaqi, who advised me many times on the content of the technical issues of tajweed, and taught me enormous amounts of knowledge and about the manners of the people of the Qur'an. I also wish to thank Ustazah Sakayna Albani, who went over the Arabic and the English, and gave me valuable comments on both, including formatting suggestions. I have a great deal of gratitude to Brother Hasan Bateson, who gave mountains of technical advise on computer usage. The students at Dar Al-Huda, especially my first class of students who were with me for three years, and had to bear all the mistakes and growing pains of the book, deserve special thanks. Finally, I thank my dear husband for all the moral, financial, and other support he has given to me throughout this and all my projects in the Qur'an. I pray that Allah will grant all of the above, and all who helped in any other way in this book with the highest Paradise, and remove from them all fear on the Day of Reckoning.

I ask Allah, the Exalted, that this book will be useful for English speaking students of the Qur'an, in their endeavor to learn recitation of the Qur'an as it was revealed to the last of all Prophets, Prophet Mohammed, صلى الله عليه وسلم, and that Allah will make easy for them the recitation of His Words.

I finally ask that any errors found in this book, in content or typing, be pointed out to the author or publisher so that it can be reviewed and appropriate corrections be made.

﴿وَأٰخِرُ دَعْوَاهُمْ اَنْ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ﴾ [يونس: ١٠]

*Kareema Carol Czerepinski*

June 16, 2000, ١٤٢١ ربيع أول



# Chapter One

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مقدمة لتجويد القرآن

**Introduction to  
tajweed of the Qur'an**

Manners when reading the Qur'an

Manners of the Heart	External Manners
<b>A. Understanding the origin of the words</b>  This is an indication to the greatness of the words being read, and the bounty of Allah, Glorified is He, to His creation when He addressed His creation with these words.	<b>A. Purity of body and clothes and place.</b>  (Using sawak. Facing the Qiblah.)
<b>B. Placing into the heart the understanding that these words are not the words of man.</b> Through this, the reader should think about the characteristics of Allah, the Exalted.	<b>B. Seeking refuge from the rejected Satan and reading the basmalah.</b>  (Not reading when yawning.)
<b>C. Presence of the heart while reading.</b> Through this, the reader should discard other thoughts while reading the Qur'an.	<b>C. Avoiding cutting off reading to talk with people.</b>
<b>D. Pondering the meaning.</b> There is no goodness in worship without understanding or in reading the Qur'an without pondering its meaning	<b>D. Stopping at an 'aayah of warning and seeking protection with Allah,</b> and stopping at a verse of mercy and asking The Merciful for His Bounty.
<b>E. Understanding the meaning.</b> This means interacting and reacting with your heart to every 'aayah in an appropriate manner.	<b>E. Humbleness and crying when reading.</b>
<b>F. Individualization.</b> This means that the reader feels that every message in the Qur'an is meant especially for him personally.	

Imam An-Nawwawi may Allah be Merciful to him said: Crying when reading the Qur'an is a characteristic of those who know Allah (meaning, they know Him through His names and Characteristics) and the feelings of the righteous. Reading the Qur'an (التلاوة) is either out loud in which tajweed is obvious, or silently in which the reading should be audible to the reader or to those near the reader. In the case of looking at the Qur'an with the two eyes without moving the parts responsible for speech, and without pronouncing every letter from its articulation point with observation of the letters' characteristics, this is not قِرَاءَة (reading) and not تِلَاوَة. It could possibly be called اِطْلَاع "looking" but not تِلَاوَة or قِرَاءَة



# Introduction to tajweed of the Qur'an

## Prostrations of reading سجود التلاوة

The prostration of tilawah is legislated for the reader and the listener in obedience to the Merciful, and in contradiction to Satan. The Messenger of Allah صلى الله عليه وسلم said, “If a son of Adam reads a verse of prostration and prostrates, Satan withdraws crying and saying, ‘Woe to me, the son of Adam was ordered to prostrate and he prostrated, and for him is Paradise, and I was ordered to prostrate and I disobeyed and the Fire is for me.’” Related by Muslim

There are fourteen places in the Qur'an where we are asked to prostrate.

- 1- الأعراف The end of surah Al-A'araaf
- 2- الرعد Verse 15 of surah Al Ra'ad
- 3- النحل Verse 50 of surah An-Nahl
- 4- الإسراء Verse 109 of surah Al- Israa'
- 5- مريم Verse 58 of surah Maryam
- 6- الحج Verse 18 of surah Al-Hajj
- 7- الحج Verse 77 of surah Al Hajj
- 8- الفرقان Verse 60 of surah Al-Furqan
- 9- النمل Verse 26 of surah An-Naml
- 10- السجدة Verse 15 of surah As-Sajda
- 11- فصلت Verse 38 of surah Al-Fusilat
- 12- النجم Verse 62 of surah An-Najm
- 13- الانشقاق Verse 21 of surah Al-Inshiqaq
- 14- العلق Verse 19 of surah Al-A'laq

The symbol in most copies of the Qur'an for an 'ayah of prostration is: 

## الاستعاذة و البسملة Seeking refuge and Saying the “basmalah”

The meaning of: الاستعاذة is “asking for refuge, or protection” When the reader says:

”أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ” he is seeking the protection and refuge with Allah from Satan before starting to read. Allah in the Qur'an said

سورة النحل: ٩٨ فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

(and when you read the Qur'an seek refuge with Allah from the rejected Satan) An-Nahl 98.

- 1- If the reader is reciting silently or alone, he should seek refuge silently.
- 2- If one is about to pray, seeking refuge is also done silently.
- 3- If one is reading aloud, and others are present that will hear the recitation, the seeking of refuge is done out loud.
- 4- If the reading is done by turns (as in a classroom situation), the first reader seeks refuge out loud and the rest do it silently.
- 5- If the reading is cut off by coughing, sneezing, or by talk referring to the reading or meaning of the verses, then there is no need for repeating the seeking of refuge.
- 6- If the reading is cut off by work or normal conversation, or by eating, then the seeking of refuge should be repeated before beginning to read the Qur'an again.



البَسْمَلَة , He who says "بِسْمِ اللَّهِ" has said the basmalah. The proper way to say the basmalah is

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

It is necessary to read it before the beginning of every surah of the Qur'an with the exception of "التوبة" which is also called "براءة". The reason for not saying the basmalah at the beginning of this surah is generally agreed to be due to the content of the surah, which orders the Muslims to fight the non-believers. When beginning to read the Qur'an with this surah, but not at the beginning of the surah, the reader then has the choice of saying the basmalah or not, after seeking refuge with Allah from Satan.

## الاستعاذة مع البسملة مع السورة Ways of Seeking refuge with the basmalah and with the surah

If the reader wishes to start his reading at the beginning of a surah, he needs to seek refuge, say the basmalah and then recite the surah. There are four ways of doing this.

1. قَطْعُ الْجَمِيعِ (Cutting all three off from each other). Meaning seeking refuge, stopping, saying the basmalah, stopping, and then starting the surah.

2. وَصْلُ الْجَمِيعِ (Joining all three with each other). Seeking refuge, saying the basmalah, and starting the surah all in one breath without stopping.

3. وَصْلُ الْبَسْمَلَةِ بِالسُّورَةِ (Joining the basmalah and the beginning of the surah). This means seeking refuge, then stopping, then saying the basmalah and the beginning of the surah in one breath.

4. وَصْلُ الاستعاذة بالبسملة (Joining seeking refuge with the basmalah). This means the seeking of refuge and the basmalah are joined with one breath, then the reader stops then starts the surah.

# Introduction to tajweed of the Qur'an

## البسمة بين السورتين

Hafs (the Qur'an reader whose way of reading we are studying) always read the basmalah between two surahs (سورتين) when reading the Qur'an except between Al-Anfal and at Tawba. There are four ways of finishing one surah and continuing on to the next. Three of them are allowed, and one is not allowed.

1. **قَطْعُ الْكُلِّ** (Separating all of them). The reader finishes the surah, then stops and takes a breath, reads the basmalah, stops and takes a breath, then reads the beginning of the next surah. As in the following example:

﴿وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ﴾ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾

2. **وَصَلُّ الْكُلِّ** (Joining all of them). The reader ends the surah, joining the last word (with the appropriate vowels) with the basmalah, continuing with the same breath the reader then joins the basmalah with the beginning of the next surah. As in:

﴿وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ﴾ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾

3. **وصل البسمة بأول السورة** In this way the reader finishes the last verse of the surah, stops and takes a breath, then reads the basmalah joining it (with the corresponding vowels) in the same breath with the beginning of the next surah. As in:

﴿وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ﴾ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾

4. **الوجه الذي لا يجوز** : وصل البسمة بآخر السورة والوقف، ثم البدء بالسورة الثانية.

Here, the reader would join the end of the surah with the basmalah, then stop and take a breath, then start reading the next surah. This incorrect way leads the listener to imagine that the basmalah is the last aayah of the surah that was just finished.. **This is not allowed.**

## مَرَاتِبُ الْقِرَاءَةِ

**There are three levels of reading the Qur'an** مَرَاتِبُ الْقِرَاءَةِ ثَلَاثَةٌ هِيَ:

1. **التحقيق** It is reading the Qur'an slowly and with serenity while pondering the meaning and observing the tajweed rules, giving each letter its rights as to characteristics and articulation points, lengthening the letters of madd, which must be lengthened, and not lengthening that which is not supposed to be lengthened. It is to recite the heavy letters heavy and the light letters light (التفخيم و الترفيق) as required by the tajweed rules. This is the best level of reading.
2. **الحدَر** It is a swift method of reading the Qur'an with observation of the rules of tajweed. The reader then must be careful not to cut off the lengthened letters, not to do away with the ghunnah, and not to shorten the vowels to the point that the reading is not correct.
3. **التدوير** It is reading at a level between the two above levels, while preserving and observing the rules of tajweed.



# Introduction to tajweed of the Qur'an

## Principles of tajweed مبادئ علم التجويد

One who wishes to learn a science needs to know its principles so that he will gain insight into the sought science. There are several principles in the science of tajweed that should be understood:

### 1 Its definition By linguistic definition: Betterment

تعريفه في اللغة : هو التحسين

Applied definition: Articulating every letter from its articulation point and giving the letter its rights and dues of characteristics.

في الاصطلاح: هو إخراج كل حرف من مخرجه، وإعطائه حقه و مستحقه من الصفات.

حقوق الحرف Rights of the letters are its required

characteristics that never leave it. مستحق الحرف The

dues of the letters are its presented characteristics

that are present in it some of the time, and not

present at other times. i.e. the idgham

### 2 Its formation The words of the Glorious Qur'an and some said Honorable Hadiths also.

موضوعه كلمات القرآن الكريم، وزاد البعض: الحديث الشريف أيضاً.

### 3 Its fruits It is preserving the tongue from mistakes in pronunciation of the Glorious Qur'an during reading.

ثمرته صون اللسان عن اللحن في لفظ القرآن الكريم حال الأداء.

### 4 Its precedence It is one of the most honored of sciences and one of the best of them due to its relation to Allah's words.

فضله هو من أشرف العلوم وأفضلها، لتعلقه بكلام الله تعالى.

### 5 Its place within the sciences It is one of the Islamic Law sciences that are related to the Glorious Qur'an.

نسبته من العلوم هو أحد العلوم الشرعية المتعلقة بالقرآن الكريم

### 6 Its founder The rule setter from the practical point of view is the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ because the Qur'an was revealed to him from Allah, the most High, with tajweed, and he, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, was instructed on it from the Trustworthy, Jibreel, peace be upon him. He taught it to his companions, who then taught it to their followers and so on until it came to us by these chains. The rule setters from the scientific point of view are the scholars of Qur'anic sciences, such as Abu 'Ubaid Al-Qasim bin Sallaam.

وأضعه الواضع له من الناحية العملية هو رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، لأن القرآن أنزل عليه من عند الله تعالى

## Introduction to tajweed of the Qur'an

- 7 **Its precept** Knowledge of tajweed is فرض كفاية (fardh kifayaah), meaning some of the Muslim community must know it, and its application is فرض عين (fardh 'ain), required by all Muslims (men and women) who have the complete Qur'an or part of it memorized, even if only one surah.

حُكْمُهُ الْعِلْمُ بِهِ فَرَضٌ كِفَايَةٌ، وَالْعَمَلُ بِهِ فَرَضٌ عَيْنٌ عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ يَحْفَظَانِ الْقُرْآنَ كُلَّهُ أَوْ بَعْضَهُ وَلَوْ سُورَةً وَاحِدَةً.

- 8 **Reasons for its rules** : Guarding the Glorious Qur'an and preserving it from distortion. The Arabs mixed with non-Arabs after the spread of Islam, and the Muslims feared that the Arab tongue would become corrupted with this intermixing. It then became mandatory for rules to be put down that would preserve the Quranic reading from mistakes, and guarantee the reader of the Qur'an integrity of pronunciation.

أَسْبَابُ وَضْعِهِ

- 9 **Its principles** The knowledge of tajweed is contingent on four matters:

قَوَاعِدُهُ يَتَوَقَّفُ عِلْمُ التَّجْوِيدِ عَلَى أَرْبَعَةِ أُمُورٍ:

- 1- Knowledge of the articulation points of the letters
- 2- Knowledge of the characteristics of the letters
- 3- Knowledge of what rules change in the letters due to the order of letters
- 4- Exercising the tongue and a lot of repetition.



# Introduction to tajweed of the Qur'an

## اللحن

اللَّحْنُ : هُوَ الْخَطَأُ وَالْمِيلُ عَنِ الصَّوَابِ عِنْدَ الْقِرَاءَةِ

It is defined as a mistake and deviation from correctness when reading.

أقسامه : يَنْقَسِمُ اللَّحْنُ إِلَى قِسْمَيْنِ هُمَا

Its divisions : It is divided into two divisions which are:

### 1. لَحْنٌ جَلِيٌّ ظَاهِرٌ (Obvious and clear mistakes)

It is a mistake that occurs in the pronunciation that affects the accuracy of the reading, even if the mistake occurs in the meaning or not. This type of mistake occurs in the make up of the word or in the letters, i.e. the reader pronounces الطاء (تاء) أو (دالاً). The mistake can also occur in the vowels where one vowel is read as a completely different one, for example: يُبَدِّلُ الضَّمَّةَ فَتْحَةً أَوْ كَسْرَةً، أَوْ يُبَدِّلُ الْكَسْرَةَ فَتْحَةً أَوْ يُبَدِّلُ الْكَسْرَةَ كَسْرَةً، etc. Changing a dhammah to a fat-h or kasrah, or changing the fat-h to kasrah, or a kasrah to fat-h.

It can also be that the mistake occurs with the sukoon being read like one of the three vowels. This category is named obvious and clear because it is easy for readers and scholars of the language to know the mistakes and point them out.

### 2. لَحْنٌ خَفِيٌّ مُسْتَرٌ. Obscured and hidden mistakes

It is a mistake that takes place in the pronunciation that pierces the reading, heard by an accomplished reader, and is not a mistake in the meaning, or in the language or in the grammar. Only those who have knowledge of Qur'an reading, recognize these mistakes.

يَنْقَسِمُ هَذَا النَّوعُ إِلَى قِسْمَيْنِ: This type of mistake has two divisions

**The first:** Mistakes only known by those knowledgeable in Qur'an reading, such as leaving out an idgham إدغام .

**The second:** Mistakes only known by skilled readers of the Qur'an, such as unwanted repetition of the راء. Included in this category is the mistake of reading the dhammah as between a dhammah and fat-hah, in that the two lips are not circled, nor are they protruded forward as is required in a correct dhammah. This is especially prevalent in the following words: "عَلَيْكُمْ", "أَنْتُمْ", "قُلْ". The kasrah also can be mistakenly read in-between a kasrah and a fat-hah. This is especially prevalent in the following words: "عَلَيْهِمْ", "بِهِ". We must try as much as possible to avoid making the mistakes within both these categories, and must certainly never commit them purposely.